



Aqeedah



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Tawheed The Reason For Our Existence

Islam does not mean peace

Islam = Surrender to Allah (swt) with Tawheed, to Submit to Allah with complete obedience and to renounce shirk and the people of shirk

Tawheed (or Tauheed) commonly translated as “Islamic Monotheism” or “Oneness; of Allah” is the very purpose of our existence. Allah (or God) created us for one reason and that is to worship, obey and submit to Him exclusively, no one else. And this is the very reason for which the Quran was revealed to convey to us this reality.

“I did not create the jinn (unseen beings) and humankind except to worship Me.” [Adh-Dhariyat 51:56]

Therefore, you were not created to obey your false desires and to work endlessly to satisfy these until you die. Rather, you were created in order to obey Allah. And no one can obey Allah exclusively unless they first reject all false gods that people follow, worship and obey besides Him.

Any person or thing that is worshipped, followed or obeyed besides Allah is called “Taghoot” or “Falsehood”. Rejecting Taghoot is the most important aspect of Tawheed because you cannot worship and obey Allah exclusively unless you first reject falsehood and anything that is worshipped besides Him.

It is impossible for human beings not to worship or obey something. People who do not worship Allah end up worshipping false deities: their own desires or other people or things; the creation instead of the creator (ie. fame/fortune or those in Authority over them). For instance Christians worship Jesus (a man) and Pagans worship idols made of stones. Muslims alone single out Allah (God) for their worship,

Not one of these gods (or deities) is worthy of your worship and obedience except Allah alone. They cannot hear your prayers, prevent harm from reaching you or benefit you in anyway, and they certainly have no right to tell you what is good (legal) or bad (illegal). It is only Allah who is worthy of our obedience as well as those whom He tells us to obey – such as His Messengers and those who rule by His laws – as He is the Creator of the heavens and the earth, and all that which is between them.

Most of the ills and problems that are present in society today have arisen due to the fact that people have started to worship men instead of God, by taking them as lawmakers besides Him. Worship doesn't just involve bowing down or prostrating to something; it also means to obey and follow. But no man or woman, king or queen, president or judge, is worthy of our obedience unless they follow the laws of Allah. We should reject and disown any person or thing that is worshipped besides Allah and only obey and submit to Him. This is the meaning of Tawheed.

Today, a new Juristic school (Madhab) has formed known as the 'tongue of the rulers [or 'The Royal Madhab']' this Madhab has many scholars and many who blindly follow them. Their sole purpose is to justify the existence of the Taghoot rulers in the land of the Muslims. These scholars have many names and flamboyant titles. These corrupt and hypnotising scholars use beatified language to deceive the masses.

The corrupt scholars have justified many evil acts committed by the Taghoot regimes in the Muslim lands, for example:

- ❑ Forbidding Muslims from uprising against the ruler who committed Kufr Akbar by legalizing what Allah prohibited,
- ❑ Issuing fatwa allowing people to vote in the Kufr democratic elections to bring temporary benefit,
- ❑ They declared those who fight to defend the Muslim land's against occupiers as Khawarij,
- ❑ The implementation of manmade law by the Taghoot rulers,
- ❑ Allowing American bases in the land of the two holy Masajid,
- ❑ Supporting the Kuffar against the Mujahideen,
- ❑ Providing covenant to Occupying Kaffireen,
- ❑ Arbitrating to Kufr constitutions i.e. UN.

The evil acts committed by this Madhab are far worse and dangerous than those that follow exclusively the Madhahib of old (4 Juristic Schools followed by Muslims). The scholars of this modern day Madhab are more dangerous than the Jews and Christians, because unlike the Jews and Christians who are known by all as enemies, the scholars of the Taghoot rulers are hidden enemies, they are shayateen with the mask of Muwahideen (ppl who single out Allah for obedience).

The followers of this Madhab are more visually impaired than the blind, their hearing is worse than the deaf. When the book of Allah is shown to them they close their eyes, when the Hadeeth are narrated they block their ears. Yet they claim to prestigious names such as 'Salafis, Ahl Hadeeth, Ahl Sunnah etc...' These blind followers who pretend to follow the text have made the scholars idols which they worship.

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Taurât and the Injeel] to worship none but One Ilâh (Allâh) none has the right to be worshipped but He . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." [Taubah 9:31]

It is extremely difficult to differentiate between the Mushrikeen at the time of Ibraheem(as) who use to bow down and submit to idols and the people today who bow down and submit to scholars who make the lawful what Allah has made

unlawful and make unlawful what Allah has made lawful.

Imam Ibnu Hajj (an alim of ahl Sunnah wal jamaah) said in his Tafseer of the verse: "The bad scholars is what made the Shariyah of Isa(as) vanish, the people followed the rabbis and priest without any evidence indicating that their affairs were in the hands of the priest and rabbis, from the Friday till Sunday they (priest and rabbis) would renew the Deen for them (people) based upon what they think to be beneficial or harmful, or that which would be pleasing to the rulers. They (people) use to go out from the synagogues or churches saying they (priest and rabbis) had renewed the Deen for them and it is different from the week before. That was the disease which caused the disappearance of the Shariyah of Isa(as)" [Reported in Kitab al Madkhal volume 1 page 94]

Saturday was the beginning of the Sabbath for the Jews. After Friday they could not work till the end of the Sabbath. To resolve this dilemma their rabbis gave them the false fatwa to hook their fishing nets on Friday so when the Sabbath was over they find the nets filled fish. The Christians would do all forms of evil sins throughout the week and on Sunday they would meet the priest, confessing their sins and the priest would forgive them.

Imam Ibnu Hajj was explaining that the rabbis and priest would give religious verdicts without evidence and the people would blindly follow. This act is extremely dangerous as one would be violating the principle 'not allowed to precede Allah and His prophet (saw).

Imam Shafi (may Allah have mercy upon him) said: "he who blindly follows anyone in making something forbidden or making it permissible, while there is an authentic Hadeeth opposing that and his blind following prevents him from acting upon the Sunnah, then he has taken the one whom he blindly follows as a Lord besides Allah, the Most High, by making lawful what Allah has made forbidden, Verily we are for Allah and will certainly return to Him."

O Muslim know, that none has the exclusive right to be Obeyed but Allah and His Command is above the command of all creation. To follow an opinion that is opposed to the opinion of Muhammad (saw) is deviation and betrayal of the covenant of Ibaadah made with Allah (swt).

Components of Imaan

Imaan (Often translated as faith) is belief in the heart, testifying by the tongue and actions of the limbs. All these components are inseparable.

And Imaan increases and decreases with our actions

According to the understanding of the Saved Sect – the Messenger Muhammad (SAW) and his Companions (RA). True Imaan is to believe in the heart, testify by the tongue and willingly implement this conviction and testimony with the limbs. Therefore, any other understanding of the term "Imaan" often translated only as "belief" is incorrect

One of the greatest mistakes in translation today is in relation to the term Imaan. Many people translate Imaan to mean faith or belief. The greatest scholars of Ahl us-Sunnah wal-Jamaa'ah understood Imaan to be composed of three pillars which can never be separated – conviction, sayings and actions. This grave mistake of translating Imaan as 'faith' will open the doors of irjaa' (separating Imaan from actions) – one of the greatest diseases affecting the Muslim Ummah today. This is because the term 'faith' is restricted to the heart and not associated with any actions of the limbs. Therefore, as followers of Ahl us-Sunnah wal-Jamaa'ah we should avoid using this term.

It is vital for us to understand Imaan the way Ahl us-Sunnah wal-Jamaa'ah did. Firstly because Allah (SWT) has made it an obligation upon us to follow them and believe the way they believed, and secondly because one's understanding of

Imaan will greatly affect all other actions.

One of the reasons why people insist on trying to justify that Imaan is only in the heart (and not actions) is simply because they want to close their eyes to the great possibilities of becoming Kaafir through their sayings or actions. Believing in the separation of Imaan from actions will allow one to do whatever they wish and never be worried about leaving the fold of Islam, and this concept suits the hypocrites and the rebellious sinners perfectly. However, if you believe the way the Messenger Muhammad (SAW) and His Companions (RA) did – that Imaan is sayings and actions as well as belief in the heart – you will always be cautious of your actions and ensure that you do not commit any actions which might negate your Tawheed and Imaan in Allah.

Imam al-Bukhaari also has a chapter in his book entitled, "Verily Imaan is Action", in Kitaab ul-Imaan, Saheeh ul-Bukhaari

Imaan consists of (1) belief, (2) sayings and (3) actions divided into two categories of actions: (1) apparent actions [one's sayings and actions] and (2) inner (hidden) actions [those concealed in the heart]. Only Allah (SWT) knows what is in the heart, but one's sayings and actions gives us some insight into what is in their heart. And we have been commanded by Allah to judge by the apparent.

"Actions are only done by intentions..." (Saheeh al-Bukhaari, Book of Revelation, Hadeeth no.1)

Allah accepts our actions according to our intentions, but if a person does an act of kufr, it is not our duty to check their heart or clarify their intention – we leave this to Almighty Allah (SWT). Rather, our duty is to judge by the apparent (actions and sayings). Allah (SWT) and His Messenger (SAW) never instructed us to judge people by their intentions, as only Almighty Allah knows what is concealed in the heart. Hence, we are obliged to judge their outward action and speech.

1. Imaan is to believe in the heart

Munaafiqeen (hypocrites) claim to be believers and publicly show Islam in their actions, but in their inner selves they conceal kufr and hatred for Islam and Sharee'ah law. Allah (SWT) informs us that the Munaafiqeen will be in the lowest depths of Hell, because they testify to that which they do not believe in:

"And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day' while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!" (Al-Baqarah, 2:8-9)

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (An-Nisaa', 4:145)

It has been narrated by Abu Hurayrah (RA) that the Messenger Muhammad (SAW) said: "He who testifies that, 'There is none truly worthy of worship but Allah and Muhammad is the Messenger of Allah,' sincerely from his heart, Allah will forbid upon him Hellfire." (Saheeh al-Bukhaari, Book of Knowledge, Hadeeth no.128)

Therefore, there can be no doubt that one of the pillars of Imaan is to believe in the heart. The only people who say that Imaan is only to testify by the tongue are the Mu'tazilah (Rationalists).

Examples of actions of the heart: To have taqwa and to believe (in Allah, His angels, His Books, His Prophets. The Hereafter, Destiny), To love and hate for the sake of Allah, To be Sincere, to have patience/gratitude, to Repent after some bad deed, etc...

2. Imaan is to testify by the tongue

It has been narrated by 'Abdullah bin 'Umar that the Messenger Muhammad (SAW) said to his uncle Abu Taalib on his death bed: "Oh uncle, say: 'Laa ilaaha illaa Allah' and I will testify for you on the Day of Judgement that you are a believer." (Saheeh Muslim, Book of Imaan, Hadeeth no.24)

His uncle, Abu Taalib, refused to testify the Kalimah, even though he believed in his heart and Allah revealed [28:56]

Prophet said: "I have been ordered (by Allah) to fight the people until they say Laa ilaaha illallah and that Muhammad is the Messenger of Allah, and (until they) establish Salaat, and pay Zakaat. So if they do these things, their blood and wealth are protected from me except by the rights of Islam. And their reckoning is with Allah." (Saheeh Muslim, Book of Imaan, Chapter 8, hadeeth no.21)

Imaam an-Nawawi (RH) said in his Sharh (explanation) of the above hadeeth: "Verily the condition of Imaan is to testify the Shahaadatain verbally, (while) believing in them and all that Allah's Messenger (SAW) came with." (Sharh Saheeh Muslim, vol.1, p.212)

And Ibn Taymiyyah (RH) said in his book Majmoo' al-Fataawaa, "The one who does not testify the two Shahaadaahs (Kalimah) while having the capability (qudrah) to do so is a Kaafir (disbeliever), by the consensus of the Muslims. And he is a Kaafir both inwardly and outwardly – according to the Salaf of this Ummah, its Imaams and the majority (jumhoor) of the 'ulamaa (scholars)." (Majmoo' al-Fataawaa, vol.7, p.609)

Examples of actions of the tongue: reciting the Shahadah, reciting Qur'an/Dua/Dhikr, Calling ppl to Islam/Enjoining good and Forbidding evil

3. Imaan is to practise willingly with the limbs

"...And Allah would never make your Imaan (Salaat, i.e. prayers) be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind." (Al-Baqarah, 2:143)

"Your Imaan' in this verse means 'your Salaat'. Salaat was called Imaan (in this verse) because it (Salaat) requires niyyah (intention), sayings and actions. Whenever I remember this verse I remember the saying of the Murji'ah, who say: 'Indeed Salaah is not part of Imaan.'" (Tafseer ul-Qurtubi, vol.2, p.157)

"Which action is the best? He (SAW) replied: 'Imaanun Billahi wa-Rasoolihi (to believe in Allah and His Messenger)'. He was then asked, 'What next?' He answered: 'Jihaad (fighting) in the way of Allah.' He was then asked, 'What next?' He replied: 'To perform Hajj Mabroor.'" (Saheeh al-Bukhaari, Book of Hajj, Hadeeth no.1519)

In this hadeeth, the Messenger Muhammad (SAW) was asked about the best action which one can do. He (SAW) replied, "To have Imaan in Allah and His Messenger." Hence, Imaan entails actions. It is also narrated that the Messenger Muhammad (SAW) said:

"Imaan is over sixty branches. The highest is to say Laa ilaaha illaa Allah, and the lowest is to remove harm from street." (Saheeh Muslim, Book of Imaan, Hadeeth no.35)

"Do you know what is meant by having Imaan in Allah alone? They (the delegation) said, 'Allah and His Messenger know best.' He (SAW) said, "It means to bear witness to Laa ilaaha illallah Muhammadur Rasool-Allah; establishing the Salaah; paying the Zakaat; fasting in Ramadaan; and giving one fifth of the spoils of war." (Saheeh al-Bukhaari, Book of Imaan, Hadeeth no.53)

“There is no Imaan for the one who has no Amaanah, and there is no Deen for the one who has no covenant.”(Musnad al-Imaam Ahmad, Volume 3, Musnad Anas bin Maalik)

Amaanah means trust. The Prophet of Allah (SAW) informed us that if you betray your trusts (or the Muslims), you have no Imaan. And if you do not honour and respect your covenants and contracts, you have no Deen. If actions were not part of Imaan, betraying your trusts would have no effect on your Imaan. In another hadeeth, the Prophet (SAW) said:

“By Allah he is not a believer (Mu'min), by Allah he is not a believer, by Allah he is not a believer: the one whose neighbour is not safe from his bad actions.” (Saheeh al-Bukhaari, Book of Manners, Chapter 29, hadeeth no.6016)

“The fornicator is not a believer (Mu'min) while he is fornicating; and the thief is not a believer while he is stealing; and the one who drinks alcohol is not a believer while he is drinking it.” (Saheeh Muslim, Book of Imaan, Chapter 24, Hadeeth no.57)

Imaan is taken away from the heart of a fornicator while he is fornicating, but it returns when it has ended and he repents. Even though committing any one the above actions does not immediately take you outside the fold of Islam (unless you deem it to be lawful), it nonetheless has a huge effect on your Imaan. In another hadeeth it is reported that Allah's Messenger (SAW) said:

“The one who has the most complete (or perfect) Imaan from the believers is the one with the best akhlaaq (manners, character, etiquettes, etc.) among them...” (Sunan at-Tirmidhi, Hadeeth no.1162)

One's akhlaaq is their demeanor, behavior, manners, personality and character – that is to say, their apparent sayings and actions. Therefore, according to this hadeeth, one's Imaan can become more complete and perfect by their sayings and actions. Moreover, the Prophet (SAW) said:

“Performing wudoo' (ablution) is half of Imaan...” (Sunan at-Tirmidhi, Book of Supplications, Chapter 85, Hadeeth no.3517)

Examples of actions of the limbs: [doing good deds, salat/zakat/fasting/ hajj, jihad/implementing Sharia

Imaan does not mean 'faith' , Imaan is Belief, Sayings and Actions

Statements from 'ulamaa

Imaam ash-Shaafi'ie (d.204 Hijri) said: “There is consensus among the Sahaabah, the Taabi'een, and those who met them, who all said: Imaan is (1) sayings, (2) actions and (3) intentions, and none of these three can exist without the others.” (Majmoo' al-Fataawaa, vol.7, p.209)

According to Imaam ash-Shaafi'ie, Imaan is not valid or complete unless all components/pillars are present in a believer. In other words, one cannot have Imaan in the heart unless they have Imaan in their sayings and actions. It is reported that

Imaam ash-Shaafi'ie (RH) also said: "Imaan is (made up of) words, actions and belief in the heart. Have you not seen the statement of Allah the Mighty and Majestic, 'And never would Allah have caused you to lose your Imaan.' It means their prayers towards Bait ul-Maqdis (Jerusalem), so He named their prayers Imaan, while it (prayer) is made up of words, actions and beliefs." (Al-Intiqaa', by Imaam Ibnu 'Abdil-Barr, p.81)

Imam ash-Shaafi'ie said: “If this Imaan had been one thing, neither increasing nor decreasing, then no one could have

any more than another, and the people would all be the same, and any superiority (of one over another) would be nullified. However, the believers enter Paradise due to complete Imaan, and the believers attain different ranks with Allah in Paradise due to their various levels of Imaan. The negligent ones will enter the Fire due to deficient Imaan." (Manaaqib ash-Shaafi'ie, by Imaam al-Bayhaqee, vol.1, p.393)

Imam Malik bin Anas said: "Imaan is (composed of) words and actions; it increases and decreases." (Al-Intiqaa', by Imaam Ibnu 'Abdil-Barr, p.34)

The Key to Paradise [The 7 Conditions of Shahada]

Verily the testimony of faith is the most important. without to profess it, one can never hope to unlock the eternal gates which guard the beautiful gardens, which Allah (SWT) has promised and reserved for the believers.

"Whosoever obeys Allâh and His Messenger (Muhammad (SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success." [4:13]

Verily the kalimah is the key to jannah, however like all keys we find that our shahadah also has a number of teeth which fit the grooves of the gated lock of paradise.

A man once came to Wahhab bin Munab'ih (tabieen and one of the advisors in the court of Umar) and said "isn't the statement of la ilaha ilallah the key to paradise?" Wahhab bin Munab'ih replied "Indeed it is the key to paradise and every key has ridges to open the right lock"

Also Hasan Al-Basri asked a man "What have you prepared for death?" the man replied "the testification that none has the right to be worshipped but Allah (SWT)" and Hasan Al-Basri said "that has some conditions to it"

These teeth are known as the conditions of the shahadah and below are the conditions of the shahadah so that we may know and familiarise ourselves with these condition so we fulfil the criteria of those believers who will enter paradise.

1. Knowledge (Al-Ilm)

"So know that Laa ilaaha ill-Allah (none has the right to be worshipped but Allah)..."(Muhammad, 47:19)

This verse is a decisive request to have knowledge about Allah (swt). One can not believe in Allah if he does not know what he/she should believe in. We are obliged to study, learn and know about Allah (swt); His names and attributes, how he has described himself with in the Holy Quran/Hadith, what he commands of us/forbids

2. Certainty (Al-Yaqeen)

Knowledge is not enough, as many kufaar(disbelievers) know about Allah. But what is also needed is to have certainty without any doubts or conjecture. Any kind of doubt will lead to Kufr (disbelief). We must, in our hearts, be absolutely certain of the truth of the shahadah. As Allah says:

"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah..." (Hujaraat, 49:15)

The Messenger Muhammad (saw) also said: "Whoever testifies that there is no god worthy of worship and obedience but Allah and that I am the Messenger of Allah, without any doubt he will enter Jannah." (Saheeh Muslim)

3. Belief in the heart and testification with the tongue

Some people may have knowledge, and certainty, but not accept Shahadah by their hearts/tongues because of personal desires. Whoever refuses to accept Shahadah after knowing and being certain about its truth, they are still disbelievers:

"Do you believe in part of the book and reject part of it? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom" (al-Baqarah, 2:85).

The Prophet (peace be upon him) said, "No one bears testimony to there being no one worth of worship save Allaah, sincerely from his heart, except that Allaah makes the Hell-fire forbidden for him." (Recorded by al-Bukharee and Muslim.)

With our Shahadah it needs honesty, in opposition to hypocrisy and dishonesty. There cannot be any lying when it comes to our testimony of faith.

"And of mankind are some who say, 'We believe in Allaah and the Last Day,' when they believe not. They think to beguile Allaah and those who believe, and they beguile none save themselves, but they perceive not. In their hearts is a disease, and Allaah increases their disease. A painful doom is theirs because they lie" (al-Baqara 2: 8-10).

4. Surrender to Qur'an and Sunnah

Allaah has clearly made it a condition of faith that one submits to the command of Allaah and His messenger:

Allah (swt) says: "But nay, by your Lord, they can have no Eemaan, until they make you (Muhammad [saw]) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (An-Nisa, 4:65)

Allah (swt) describes those who do not submit to Him, as disbelievers. Knowing, being certain and testifying to the truth is not enough; you must also have submission with no haraj (discontent).

"The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not." (Yusuf, 12:40)

5. Condemn all shades of falsehood

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see, when they will see the torment, all power belongs to Allah and that Allah is Severe in punishment." (al-Baqarah, 2:165)

6. Singularity of devotion

7. Loving and hating for the sake of Allah (al-walaa wal baraa)

Therefore a Muslim must love all Muslims especially those who are active in protecting Islam from the attacks of the kuffar (Mujaahideen). And One must hate Shaytaan, disbelievers (kuffar), and those who fight against Islam and Muslims. One must also love those acts Allah loves and hate all the prohibited acts that Allah despises (drinking alcohol, drugs, free-mixing between men and women, music, ribaa (interest), swearing)

The Messenger Muhammad (saw) also said: "The most powerful knot of Eemaan is to love for the sake of Allah and to

hate for the sake of Allah." (Ahmad, Aadaab us-Suhbah)

In conclusion, the muslims must fulfil all these conditions in order to complete their obligation of the Shahadah and in order to enter paradise. The Perfection of these conditions will purify the Shahadah.

May Allah (SWT) give us the ability to fulfil and adhere to these conditions and may Allah (SWT) enter us all in to the gardens of paradise where rivers flow. Ameen.

Remember Death

Our beloved Prophet Muhammad (SAW) and the Salaf constantly reminded themselves, and others, about DEATH "The Destroyer of Pleasures" Death (Mawt) is something that we need to constantly think about so we keep things in perspective and it reminds us the purpose for which we were created, Worship and Obedience to our creator.

Hakimiyyah

**Sheikh Al-Islam, Ahmad Ibn Taymiyyah, Rahimahullah
Majmoo' al Fatawa, 28/524:**

"And it is known by necessity from the deen of the Muslims, and the agreement of all the Muslims, that whoever permits the following of a deen other than Islam or following a Shari'ah other than the Shari'ah of Muhammad (SALLAAHU 'alahi wa sallam), then he is a kafir, and it is like the kufr of one who believes in part of the Book and disbelieves in part of the Book, as ALLAAH said (the meaning of which is):

«Indeed those who disbelieve in Allaah and His Messengers, and wish to distinguish between Allaah and His Messengers, and say we believe in some and disbelieve in some, and wish to take a way between that, all those are the kafiroom in truth, and WE have prepared for the kafiroom a humiliating punishment. » An-Nisa' 150-151 "

Majmoo' al Fatawa : 28/544-545-546:

“Fighting the Tartars, those who came to the land of Shaam is wajib according to the Book and the Sunnah, for indeed ALLAAH said in the Qur’an (the meaning of which is) :

«And fight them until fitnah is no more, and the deen becomes all for ALLAAH» Al-Anfal:39.

And the deen means obedience, so if some of the deen belongs to ALLAAH and some to other than ALLAAH, fighting becomes wajib, until the deen becomes all for ALLAAH, and thus ALLAAH said (the meaning of which is):

«O You who believe, fear ALLAAH, and leave off what remains of riba (usury) if you are believers; if you do not do so, then take note of war from ALLAAH and HIS Messenger. » Al-Baqarah 278-279.

And this ayah was sent down concerning the people of Taa’if when they entered into Islam, and adhered to salah, siyam, but they refused to leave off riba, so ALLAAH declared that they are warriors against ALLAAH and HIS Messenger.

Then if it was wajib to make jihad against all these warriors against ALLAAH and HIS Messenger, what then of one who leaves many of the laws of Islam or most of them, like the Tartars ? And the ‘ulema of the Muslims have agreed that when a refusing faction (Taa’ifah Mumtani’ah) refuses some of the obligations of Islam openly without any doubt, then it is wajib to fight it; if they profess the Shahadatayn and refuse salah, or zakah, or siyam in the month of RamaDaan, or Hajj to the ancient house, or judging between them with the Book and the Sunnah, or prohibiting indecencies, or drinking, or marriage with close relatives (maHaarim), or make lives and wealth permissible without justice or riba (usury) or gambling, or jihad against the kuffaar, or imposing jizyah on the people of the book, and similar to that from the laws of Islam, then they are to be fought for that until the deen becomes all for ALLAAH.

And it is established in the two Saheehs when Omar debated with Abu Bakr about those who refused zakah, Abu Bakr said to him: 'How can I not fight one who leaves the rights which ALLAAH and His Messenger have made obligatory, like zakah, even if they have accepted Islam ' And he said to him: 'Indeed zakah is from its rights; by ALLAAH if they refuse me an inaq (rope for tying a camel) which they used give to the Messenger of ALLAAH (SALLAAHU 'alaihi wa sallam) I will fight them for withholding it.'

Omar said: 'Then there was none other except that I saw ALLAAH had expanded the breast of Abu Bakr to fight, and I knew that it was the truth.'

And it is established in the SaHeeH from more than one source that the Prophet (SALLAAHU 'alaihi wa sallam) mentioned the khawarij, and said about them: 'One of you would look down at his salah compared to their salah, and his siyam with their siyam, and his recitation with their recitation; they will recite the Qur'an but it will not travel beyond their throats, they will pass through Islam as an arrow passes through the game; wherever you find them, fight them, for indeed in their killing will be a reward from the ALLAAH for whoever kills them, on the day of Judgement. If I were to catch them, I would kill them like the killing of 'Aad.'

And the salaf and Imams are in agreement upon the fighting of all these, and the first of those who fought them was 'Ali bin Abi Taalib (Radi ALLAAHU 'anhu), nor did the Muslims cease fighting them in the early period of the khilafah of Bani Umayyah and Bani 'Abbas, even though with oppressive amirs- Hajjaj and his type were amongst those who fought them- thus all the Imams of the Muslims have ordered fighting them. And the Tartars and those similar to them, are greater in their departure from the Shari'ah of Islam than

those who refused zakah, and the khawarij from the people of Taa'if, those who refused to leave off riba.

So whoever doubts in fighting them, then he is the most ignorant of people about the deen of Islam, and whenever it becomes wajib to fight them, fight them, even if they have with them those who have been forced, in accordance with the Muslims.”

THE NINETY NINE NAMES OF ALLAH إله

1. Al Rahman الرحمن

The All Beneficent

2. Al Raheem الرحيم

The Most Merciful

3. Al Malik الملك

The King, The Sovereign

4. Al Quddus القدوس

The Most Holy

5. Al Salaam السلام

Peace and Blessing

6. Al Mu'min المؤمن

The Guarantor

7. Al Muhaymin المهيمن

The Guardian, the Preserver

8. Al 'Azeez العزيز

The Almighty, the Self Sufficient

9. Al Jabbaar الجبار

The Powerful, the Irresistible

10. Al Mutakabbir المتكبر

The Tremendous

11. Al Khaaliq الخالق

The Creator

12. Al Baari' البارئ

The Maker

13. Al Musawwir المصور

The Fashioner of Forms

14. Al Ghaffar الغفار

The Ever Forgiving

15. Al Qahhaar القهار

The All Compelling Subduer

16. Al Wahhaab الوهاب

The Bestower

17. Al Razzaaq الرزاق

The Ever Providing

18. Al Fattaah الفتاح

The Opener, the Victory Giver

19. Al Aleem العليم

The All Knowing, the Omniscient

20. Al Qaabid القابض

The Restrainer, the Straightener

21. Al Baasit الباسط

The Expander, the Munificent

22. Al Khaafid الخافض

The Abaser

23. Al Raafi' الرافع

The Exalter

24. Al Mu'izz المعز

The Giver of Honour

25. Al Mudhill المذل

The Giver of Dishonour

26. Al Samee' السميع

The All Hearing

27. Al Baseer البصير

The All Seeing

28. Al Hakam الحكم

The Judge, the Arbitrator

29. Al 'Adl العدل

The Utterly Just

30. Al Lateef اللطيف

The Subtly Kind

31. Al Khabeer الخبير

The All Aware

32. Al Haleem الحليم

The Forbearing, the Indulgent

33. Al 'Azeem العظيم

The Magnificent, the Infinite

34. Al Ghafur الغفور

The All Forgiving

35. Al Shakur الشكور

The Grateful

36. Al 'Alee العلى

The Sublimely Exalted

37. Al Kabeer الكبير

The Great

38. Al Hafeez الحفيظ

The Preserver

39. Al Muqet المقيت

The Nourisher

40. Al Haseeb الحسيب

The Reckoner

41. Al Jaleel الجليل

The Majestic

42. Al Kareem الكريم

The Bountiful, the Generous

43. Al Raqeeb الرقيب

The Watchful

44. Al Mujeeb المجيب

The Responsive, the Answerer

45. Al Waasi' الواسع

The Vast, the All Encompassing

46. Al Hakeem الحكيم

The Wise

47. Al Wadoud الودود

The Loving, the Kind One

48. Al Majeed المجيد

The All Glorious

49. Al Baa'ith الباعث

The Raiser of the Dead

50. Al Shaheed الشهيد

The Witness

51. Al Haqq الحق

The Truth, the Real

52. Al Wakeel الوكيل

The Trustee, the Dependable

53. Al Qawiyy القوى

The Strong

54. Al Mateen المتين

The Firm, the Steadfast

55. Al Walee الولي

The Protecting Friend, Patron, and Helper

56. Al Hameed الحميد

The All Praiseworthy

57. Al Muhsee المحصى

The Accounter, the Numberer of All

58. Al Mubdee' المبدئ

The Producer, Originator, and Initiator of all

59. Al Mu'eed المعيد

The Reinstater Who Brings Back All

60. Al Muhyee المحيي

The Giver of Life

61. Al Mumeet المميت

The Bringer of Death, the Destroyer

62. Al Hayy الحي

The Ever Living

63. Al Qayyoom القيوم

The Self Subsisting Sustainer of All

64. Al Waajid الواجد

The Perceiver, the Finder, the Unfailing

65. Al Maajid الماجد

The Illustrious, the Magnificent

66. Al Waahid الواحد

The One, the All Inclusive, the Indivisible

67. Al Samad الصمد

The Self Sufficient the Everlasting

68. Al Qadir القادر

The All Able

69. Al Muqtadir المقتدر

The All Determiner, the Dominant

70. Al Muqaddim المقدم

The Expediter, He who brings forward

71. Al Mu'akhkhir المؤخر

The Delayer, He who puts far away

72. Al Awwal الأول

The First

73. Al Akhir الآخر

The Last

74. Al Zaahir الظاهر

The Manifest; the All Victorious

75. Al Baatin الباطن

The Hidden; the All Encompassing

76. Al Waalee الوالي

The Patron

77. Al Muta'alee المتعالي

The Self Exalted

78. Al Barr البر

The Most Kind and Righteous

79. Al Tawwaab التواب

The Ever Returning, Ever Relenting

80. Al Muntaqim المنتقم

The Avenger

81. Al 'Afuww العفو

The Pardoner, the Effacer of Sins

82. Al Ra'uf الرؤوف

The Compassionate, the All Pitying

83. Malik al Mulk مالك الملك

The Owner of All Sovereignty

84. Dhu al Jalaal ذو الجلال

The Lord of Majesty

85. wal Ikraam والإكرام

and Generosity

86. Al Muqsit المقسط

The Equitable, the Requirer

87. Al Jaami' الجامع

The Gatherer, the Unifier

88. Al Ghanee الغنى

The All Rich, the Independent

89. Al Mughnee المغنى

The Enricher, the Emancipator

90. Al Maani' المانع

The Withholder, the Shielder

91. Al Daarr الضار

The Distressor, the Harmer

92. Al Naafi' النافع

The Propitious, the Benefactor

93. Al Nour النور

The Light

94. Al Haadee الهادي

The Guide

95. Al Badee البديع

Incomparable, the Originator

96. Al Baaqee الباقي

The Ever Enduring and Immutable

97. Al Waarith الوارث

The Heir, the Inheritor of All

98. Al Rasheed الرشيد

The Guide, the Knower

99. Al Sabour الصبور

The Patient, the Timeless

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allah, so call on Him by them ﴿ [Surah Al A'raf 7:180]

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